197 kampongs. This is particularly true of the
195 Mohammedan kampongs, (which in general seem to keep the old ways better than the Christians). I will get the names of the kampongs where this speech is still used. Gaspersz did say that in Tulehu, it is used. There are a lot of people
[191] here who use Dutch most of the time, and a few have mastered English (for example, Rehatta).

463 It is a mystery to me how these folks live.
231 They say they are "employees," (evidently
241 largely government employees, in the schools,
262 etc.), fishermen, gardeners, makers of local sopi (distilled palm wine), cocoanut growers, and raisers of a few animals (there are no buffaloes here, but there are a few cattle, some pigs, and many fowls). There is practically no rice. The main food crop seems to be sago, which comes mostly from Ceram. In the towns people eat rice which is imported as the staple. There are some sago groves here too, and I have seen plenty along the roads. I've seen sago cakes too. And there is a fair amount of cloves. Formerly there was a fair amount of nutmeg (mace) [an aromatic spice consisting of the dried outer covering of the nutmeg], but this has nearly disappeared now. One Dutch informant told me that most of the port work is done by the Butonese. Evidently, the Ambonese dislike handwork.
464 They seem to have to go to school for a long
647 time because there are few jobs. Then a lot of
177 them seek army or other types of parasitic jobs
167 with the Dutch as there are few other opportunities here. Many of them simply have to get
[797] out. They also go in for mission work. Rehatta, who has been in the civil service in Ceram and New Guinea for a long time, says that the Ambonese officials and missionaries and teachers have singlehandedly "civilized" (and he says that there were very few Dutch involved although they

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123 Tulehu, for me. This is largely because the
115 Radja of Tulehu is so enthusiastic and clever. In fact, he is better than the assistant.

433 One thing which stands out more than others as a result of this type of discussion is the terrible lack of certain things in Ambon, for example, factories. This impressed all Ambonese who went to Java. There is not one factory of any kind in all Ambon.

●231 I changed my tack a bit and asked why there
651 were no animals here except fowls. This is the
123 situation: there is one horse (I saw him grazing outside the hotel today; he belongs to the Dutch Economic Affairs man, Goldman); there are a few stringy steers; the Mayor's wife has two cows; there are a few ducks and geese. And there are lots of fowl. The answer was that some attempt had been made to bring in animals but that the government taxes them and if they are slaughtered one must get a permit which again involves payment. Thus the Dutch, as is the case with their salt monopoly, refuse to let the poor people have enough good food because they insist on taxing everything. (I remember the buffalo-killing tax in the Toradja country. It was paid at the death feast.) I made quite a speech about the good points of keeping pigs, how they eat anything, give much good meat, etc. Perhaps I did this largely because I would like to have some pork for a change. Anyway the Dutch are cruel in taxing food.

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124 The Tulehu: The next day I carried on with the schedule. Radja was not here and thus we went a little faster.

423 The land question here is entirely different
621 from Amahusu. The twelve dati have their own sagö section. They are not divided into family

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794 church fair was going on and a huge crowd had
541 amassed. The assistant was selling tickets for the evening play (Bible theme) to be put on by the children in the church. I asked why he was doing this aside from the church fund. He said that it was to keep alive the bonds which tie together the negri. Later I saw the stage, with a sheet for a curtain and leaves and flowers for decoration. They were practicing in the rear.
[554] Here as in Latuhalat (and in every kampong, I
[565] guess) the Radja's family has a raised pew to the side of the pulpit. I asked about the little
231 pig I had seen on the way. He said that a few
438 were coming in and that before the war there were a lot and that he had had some. But during the war most of them were eaten. Now the Nila praus are coming in bringing new pigs. These Nila praus come in, up to ten a year, and are big and fine. They also bring fruit. Incidentally, I am now seeing quite a few ducks.

484 Few trips were made outside except to Ambon.
167 There is not much curiosity about the outside world. And when villagers return there are no special feasts in honor of them. They simply come back.

578 In the old days the traditional enemies of
721 the local folk were the inhabitants of Eri. The
476 assistant had heard about head-hunting and we got onto the idea of magic, but it was really a long time ago here. In this respect these matters are quite different here from what they are in Tulehu. Whereas Eri was an enemy, a mountain negri near Soya (I must get the name) was and is the pela partner of Amahusu.

178 In the last fifty years there have been few
206 changes in communications except for the road.
491 There is no telephone in the kampong now. The line stops at Benteng. Before the war a telephone
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609 is considered a bit alien. They can be spotted
186 easily. However, there is a growing feeling of Indonesian nationality.

614 I went over the soa again, and he says that
778 his soa alone, Moni, is not from Amantawari (as
202 are all others except Wakang) or Eruwakang (as
574 is Wakang). They came originally from Haruku, and first settled at Tunghitu, near Paso. When they are called to come to the negri or other feasts, they have a long way to travel. They can hear the call, however, and do come. Thus his soa seems to be a bit off the line and looks to some negri lama far off where their ancestors are.

778 Whenever someone is about to take an impor-
782 tant step he goes to the negri lama to pray and
614 to tell his ancestors. Thus before they go to
769 Mecca they tell their ancestors about it at the
182 negri lama (this is a wonderful mixture). They also go there to ask for favors. He says that the Wakang is the only soa with a totem.

844 There are two midwives in town. They are
852 called dukun. They stay with the child until the seventh day when the child is taken to touch the ground. They have a feast when the first hair is cut and if the family is rich this would be a large one. The local name for this feast is maibiang.

756 There are also medicine men called paleo,
881 with the accent on the e. There are several in
304 the kampong. This is part time work. They give medicines and also charms and are thus real medicine men. They perform circumcision rites at about the age of twelve for boys only usually and in groups. If the boys come from rich families there may be a big feast with goat meat.
● [231] The tukang sunat is always from soa Aser (the
304 same as the tuan tanah). In circumcision a

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262 soup without grease and spices. And there were many kinds of bananas.

344 368 485 178 623 Then we went on to the baileo which is "modernized" by old Gaspersz. It is like a small pasanggrahan, with a central small porch on which there are a table and chairs, and two bedrooms, one on either side. It is not really an old style baileo at all, but the saniri meets here. It is especially equipped for guests. Not a bad idea, as the old style baileo was almost never used except on special occasions.

132 I took a bath and sat down exhausted. Later I walked about the kampong. It is very hot although on a high hill (one hundred fifty meters), and there are higher hills behind (two of them are Hatalai and Soya). We went to the house of 721 the kapitan, where a showing was arranged for 578 tomorrow. Then we went to see the kapitan's 778 stones. One was beside the house. It is low and 231 flattened on top. This was given by a Latuhalat 173 radja for otherwise he would have lost his head. Latuhalat is the traditional enemy here. Then to one side of the house in the rear was a stone on which the kapitan stood when calling the ancestors before the war and also when threatening the enemy. It is in the Latuhalat direction from his house. Some distance off was another stone, a large one with many grooves in it. These are the sharpening grooves used for spears before a war. Each groove stood for a war, and there were perhaps twenty grooves in all. Not until the next day did we see the batu makan andjing, where the seven war dogs of the kapitan ate. It was located a little below the kampong, 231 near one of the springs. These dogs were big 552 and each had a special job, for example, bring- 726 ing food. But all of them went with the kapitan, and if he was hard pressed they tore the enemy

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552 apart. They had names and these were passed
726 down. They are (the seventy-year old former kepala soa of Patti remembered these, showing an amazing hold of the old customs and legends here): Wai Puti, Soa Puti, Merapi, Sepa Gunung, Tomarisa, Lekahena, and Lekahala.

361 Then we went along the kampong street in the
171 other direction, looking down on paths on either
349 side leading to lower levels where there were other houses. This is much like the mountain villages in North Luzon, but the houses and yards and streets are immaculate (the Rani says that before Gaspersz was radja it was a lousy kampong, but he cleaned it up). At the end of the street was a magnificent stone stairway with over eighty rises which are wide and furnished with a balustrade. This looks like Nias, or more like old Mexico. It is of cement and was built around forty years ago. It must have been made at a terrific expense of labor, and all the cement had to be carried up here. The
[339] cement is made along the shore here from coral rocks which are burned on great heaps of wood. I remarked that it must have been like building a Pyramid. In the very center of the stairs half way up is a great boulder. It fell four years ago, and the stairs were badly broken. For four years they have been painfully splitting it with fire, but little has yet been accomplished. On top is the church, an ordinary but impressive location, high and open. It is like an Aztec
[778] temple. And this is not a bad notion, as not
[614] far from the church, beside it and on an even
[346] higher little hill with rough steps leading to it, is the teong soa Patti, the sacred ancestral hill of the Patti. This is the radja's soa.

778 The top is flat and here is located the batu
619 pemali. It is flat and low. Later I asked the

[i.e., the seven war dogs of the Kapitan--Analyst]

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726 The chant has much chirping in it too. (This
769 is evidently the "chicken-calling" for the
789 spirits I have read about). And after that he
411 placed the spear and the big shield in the ground, the spear with the blunt end stuck in, and the shield leaning against it. These are supposed to protect the negri while he is off at war. He still does this if he is to be away for a long time now, and if he feels there may be some danger to the negri. He took the other spear and shield to war along with his dogs.
[231] Gaspersz said the kapitan tried to get a few of the present lousy dogs to impersonate his former dogs this morning, but the dogs today are no good.

411 The shields are long and narrow, a bit hour-glass shaped, but with gradually narrowing sides, and with mother of pearl inlaid decorations. The spears are used as thrusting weapons, not for throwing. And thus I see why the shields are of the parrying type only.

871 The whole school was mad because the gurus
554 refused to let the students out so that they could see the kapitan do his ritual performance. The school is called the "Josefina School" because Gaspersz gave it and named it for his wife.
271 Real paternalism here.

[126] I took a photograph of the school and the
[533] teachers. Then we all went to the school to the rear of the baileo where they sang songs with gusto for us, including "Pata-pata Tjengke" and "Ombak Puti-puti". They love singing, and no doubt this is their forte.

[876] Much of the teaching is done in unison, and they chant "Dua kali lima rupiah sepuluh rupiah" [two times five rupiah equals ten rupiah], etc. all morning. The school here has four grades. For the fifth and sixth grades the students must walk to Kilang, which is two kilometers away (or

[i.e. Ambonese songs: "Breaking Clove Blossoms" and "White Waves" --Analyst]